

Peru

I. In the Land of the Children of the Sun

By G. M. Dyott

Author of "Silent Highways of the Jungle"

THE traveller arriving off the coast of Peru for the first time is apt to be grievously disappointed not to find its shores clothed in a mantle of tropical green. Throughout its entire length of 1,300 odd miles vegetation is rarely seen except where the waters of some river coming down from the mountains have been spread by man over the parched-up plains of the littoral.

There is again nothing restful in the view which gradually evolves out of the mist as our ship comes to rest in shallow water; there are no graceful palms silhouetted against an azure sky, no tree-clad slopes to stir the heart of the hunter, no shady groves to suggest a Garden of Eden to the romantic. The sea is lifeless, lacks colour, and is icy cold. Storms are unknown, yet a heavy swell comes heaving in from the Southern Pacific, causing rare discomfort to passengers afloat and sometimes danger to the small coastal shipping lying at anchor in the open roadsteads. Except for the summer months the sky remains overcast, and then the glare reflected off land and sea alike is well-nigh unbearable. On closer view the

shore reveals itself as a sterile sandy waste out of which arise rocky peaks, the foot-hills of the giant Andes. But here again disappointment follows if we expect brilliant colouring or rugged outline. The one and only feature of the blurred landscape is its utter desolation. Add to this the perpetual haze which envelops it, preventing anything save the closest objects from being distinctly seen, and we have a picture of a lost and forgotten continent that no pen could adequately describe.

On first acquaintance, then, Peru is seen at her worst—stern, forbidding, empty, and abandoned, with all those

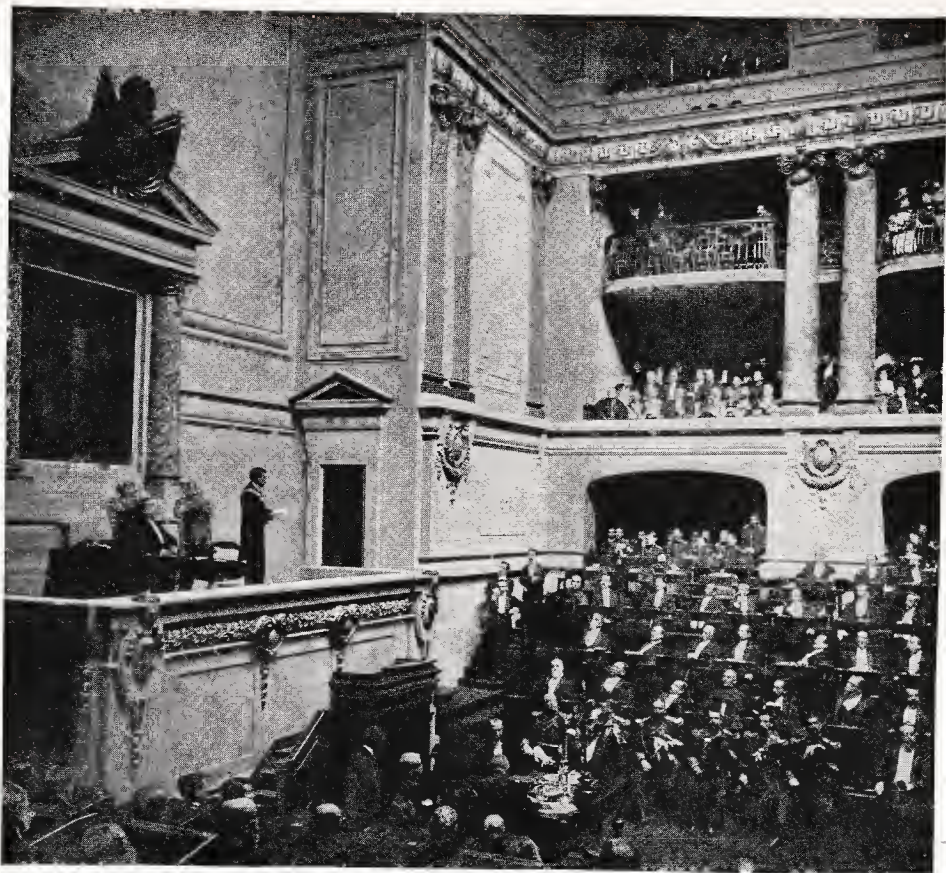
features characteristic of the tropics apparently absent. Yet behind this depressing exterior exists one of the most interesting and beautiful countries imaginable, rich in natural resources of almost every kind and full of historic interest rivalling that of Egypt itself. Surprise and contrast abound at every turn, the unexpected invariably happens, and the farther afield we travel the greater the change noted in the people and the landscape. To grasp more completely this peculiar state of affairs it



MUSIC IN THE SOLITUDE

Most of the Peruvian Indian tribes fashion simple musical pipes like this—a hollow reed with three holes at the lower end, emitting thin and rather melancholy, but not unpleasant notes

Photo, G. M. Dyott



SENATORS OF PERU LISTENING TO THE PRESIDENTIAL ADDRESS

Peruvians take the same passionate interest in politics as citizens of other Latin American republics, and their politicians have strenuous and even exciting careers. The Senate meets in a fine Senate-house at Lima, and its sessions are often distinguished by exhibitions of great oratorical ability, listened to with intelligent appreciation by numerous men and women in the public galleries

is necessary to set forth the topographical peculiarities of the country which in a large measure are responsible for its idiosyncrasies.

Roughly, we may divide the Republic into three distinct districts lying parallel with the coast, each of which differs completely in contour, climate, and the type of people that inhabit it. First comes the coast zone, that dry, rainless area of Sahara-like appearance to which reference has been made already. Then the Sierra, or mountainous section, which embraces the various ridges of the Andes along with the many beautiful inter-Andean valleys lying in between them. The third section, known as the Montaña, or region

of woods, is found to the eastward of the great Andean chain. It is a country of heavy rainfall and is covered with a tangle of dense forest growth through which innumerable rivers have carved their way.

It can be truly said that extremes meet in Peru, a statement which applies to climate and people alike, for as we leave the flat coast zone, with its highly important centres of civilization, and head due east over the Andes, we find ridge after ridge of mountains barring our progress. The farther we penetrate the more simple does life become, till after weeks of incessant travelling, when we finally emerge on the banks of some minor tributary of the Amazon, we encounter Indian tribes roaming the

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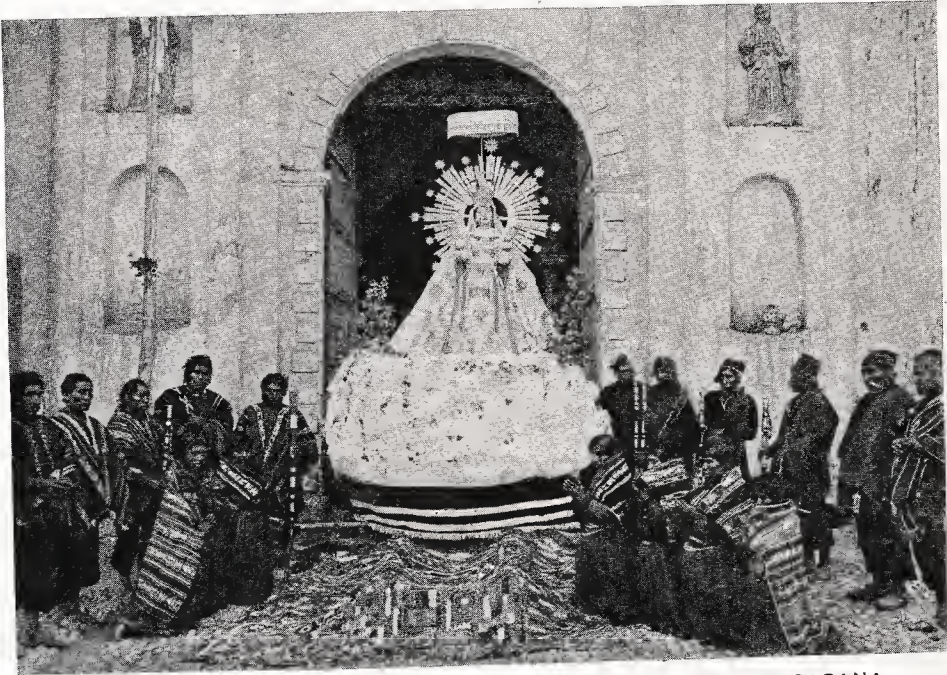
leafy solitudes of the forest in all the primitive simplicity usually associated with Adam and Eve.

It can be readily understood that the population of such a country is, to say the least, mixed; but it is also a fact that among the educated classes a much larger percentage of pure Spanish blood is found than is the case in other parts of the same continent. This shows itself very strongly in the manners and customs of those living on the coast, where both men and women are extremely refined, highly intellectual, and endowed with a grace of manner that is most agreeable to the stranger who finds himself among them. As a rule, the men excel as lawyers, doctors, or politicians, but in engineering matters, which involve practical knowledge, they are inclined to be deficient, since the old idea of manual work being degrading still holds among certain classes of the community. Under the very able

example and administration of President A. B. Leguia, such ideas are rapidly losing ground, and public opinion is falling more and more into line with European thought.

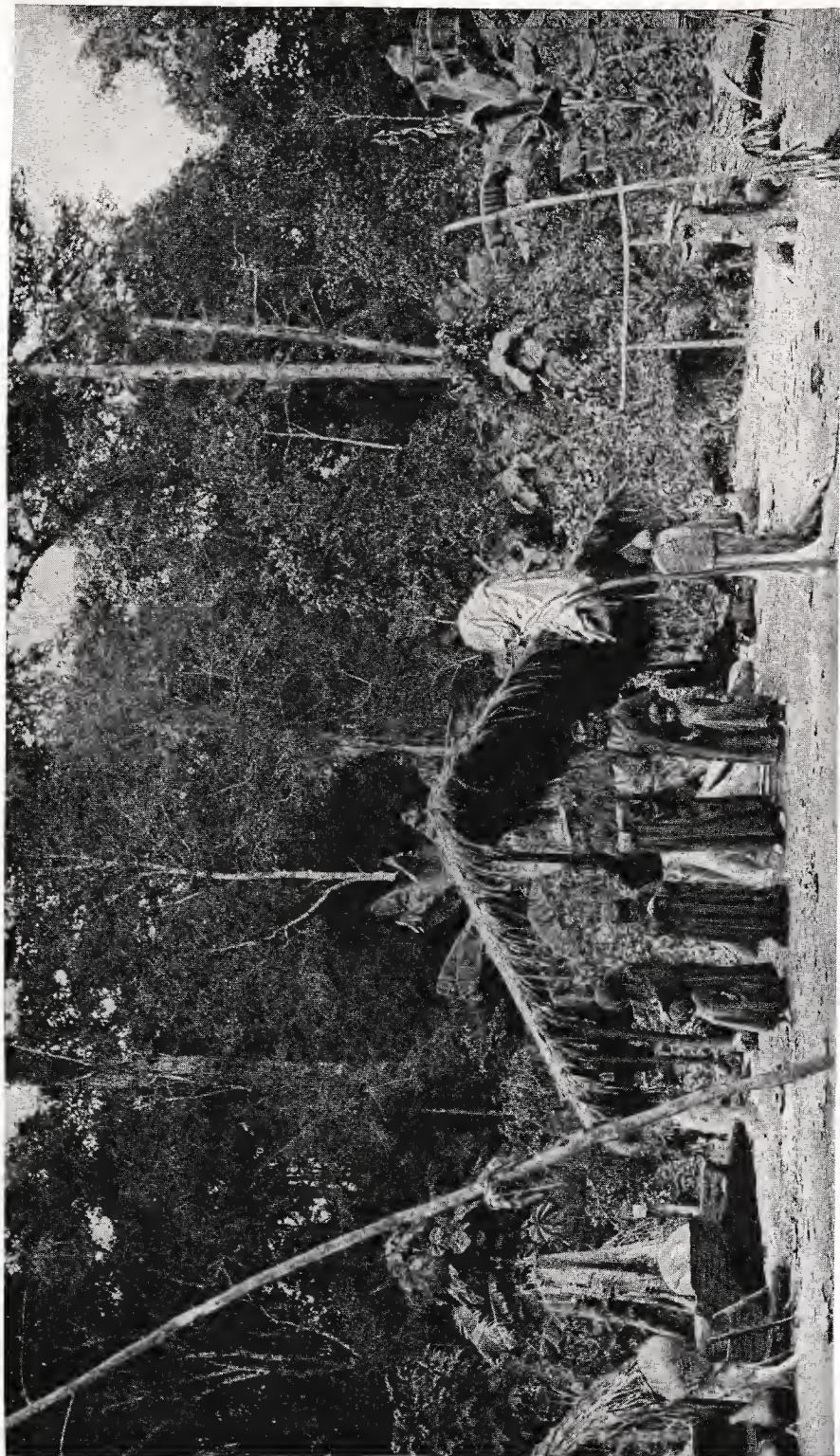
The women, especially those at Lima, the capital, enjoy the reputation of being the most beautiful and the most fascinating of any in South America. They are of slight build, with small hands and feet, and possess charm and vivacity to a very marked degree. They make good wives and devoted mothers, often sacrificing much in the interest of their children, whom they spoil and idolise to the point of a fault. With this one exception they seem to steer a medium course in most things. Social gaieties are not considered the only thing worth living for, neither are household duties brought down to the level of everyday drudgery.

Again, although fond of the secluded atmosphere of their homes, they are



PERUVIAN INDIANS WORSHIPPING THE VIRGIN OF COPACABANA
Copacabana's most sacred treasure is the statue of the Virgin Mary in the cathedral by Lake Titicaca. A little figure, about three feet high, with Indian features, its gorgeous raiment and jewels glittering in the light of many candles, make an intense appeal to the devotional spirit of the Indians, who come from far and near to attend the festivals when it is uncovered

Photo, Underwood Press Service



OPEN TO ALL THE WINDS THAT BLOW—A ROOF WITHOUT WALLS, BUT STILL A HOME

Peruvian Indian habitations vary very much in construction, some of them being quite substantial, while others are the flimsiest shelters such as this, which consists of nothing more than a thatched roof set on poles without any walls to afford even a minimum of privacy. If a death should occur in the family, the house is vacated and left standing for the use of the spirit of the deceased, the survivors constructing a new and equally unsubstantial dwelling for themselves

Photo, G. M. Dyott



TWIRLING SPINDLES EVER EMPLOY THE CHOLA'S HANDS

Whatever else a Chola, or half-caste, woman may be doing, whether minding her baby or her llamas or her sheep, she is almost invariably spinning, too, making coarse yarn with a ball of crude wool and a short spindle which she twirls incessantly. Living up in the mountains, remote from other sources of supply, the women produce the yarn from which nearly all their clothing is made

Photo, G. M. Dyott

always much in evidence at public gatherings such as the races, bull-fights, etc. Vigorous physical exercise is almost unknown to them, hence their pallid complexion, which, by the way, is considered a beauty rather than otherwise. The usual feminine love of adornment is well developed, and when decked out in all their finery they make a picturesque sight, driving along the boulevards in magnificent motor-cars with all the airs and graces of true Parisiennes.

Unfortunately this, the better class, represents but a small minority in the total population, so if a comprehensive

idea is to be given of the people as a whole, attention must be drawn to all grades alike, from the intellectual member of society in the capital to the naked savage living in remote corners of the far-off jungle. Between these two extremes every grade and variety can be found, but for ordinary purposes they can be classed under three general heads: those who live on the coast, those who live in the mountains, and the savage tribes of the forest.

One of the most pleasant aspects of life on the coast is to be found about the large haciendas, or farms, located in the more favoured districts where



CROSSING A PERUVIAN STREAM BY CABLE-CAR

Bridge-building has always been a matter of practical concern in Peru, owing to the immense network of waterways that covers the country. Where better types of bridge are not practicable the natives stretch a cable across the stream, with a ring from which a basket or car is hung, sitting in which the passenger hauls himself across by means of a cord

Photo, G. M. Dyott

irrigation is possible. The hospitality of these places is proverbial, and the lavish hand with which it is meted out to the traveller always remains in his memory as one of his most pleasant impressions of the country. The growing of cotton and sugar-cane is an important industry, and during the Great War the export of these commodities assumed very large proportions. The fact that rain never falls, and agriculture is carried out only under irrigation, removes the worst enemies of the farmer, namely, drought or too much rain. The mechanical regularity with which crops can be harvested as a result is, to say the least, extraordinary.

Labour on these estates is recruited partly from the so-called mountain Indians and partly from the very mixed working population on the coast, most of whom are directly descended from those Indians who, in pre-Hispanic times, attained a very high order of civilization of their own on these barren shores. There is also a considerable Asiatic population along the fringe of the Pacific, with the usual sprinkling of

negro blood, but the latter does not exceed two per cent. of the total inhabitants at the outside.

The prevailing language of Peru is, of course, Spanish, but it would be incorrect to say that it was universal, because in the Sierra, or mountains, which are chiefly settled by Quichua Indians, the Quichua tongue predominates, and in many a village Spanish is quite as useless as English. Should we start to probe among the aboriginal tribes of the Montaña, we find there innumerable languages or dialects which have little or no resemblance one to another, so that the traveller in these far-removed districts is faced with quite a difficult problem in making his wants known to the various tribesmen with whom he comes in contact.

Enjoyable as the stranger may find life on the coast, it is not until he mounts a sturdy mule and sets out over the mountain trail that the real heart of Peru is revealed to him. The first ascent of these high altitudes is an experience never to be forgotten, it being essential to pass up narrow gorges, abrupt defiles,

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and along narrow trails cut shelf-like on the sheer mountain-side, where a false step would send one to eternity 2,000 feet below. On attaining an elevation of 3,000 feet above sea level the temperature becomes much cooler and the haze gives way to an atmosphere clear as crystal. Up to about 7,000 feet all is stark and barren, but above this point the mountain sides show signs of vegetation. At times the patch-like effect produced by the cultivated terraces is unique, and how it is possible to ever reach some of these, let alone cultivate them, is certainly a puzzle to the observer.

At two points it is possible to cross the most westerly ridge of the cordillera in a comfortable railway coach. Both of these journeys are worth making, especially the one from Lima to Oroya over the lines of the Ferrocarril Central; the other, to the southward, ascends to Cuzco from the Port of Mollendo. There are many other spur lines running up into the foot-hills, but they are of local

importance only. Such towns as Piura, Trujillo, Cajamarca, Cerro de Pasco, Huancayo, and Arequipa are of great interest, reflecting the customs of old Spain to an even greater degree than Lima.

Cuzco is particularly worthy of a visit, since it was the capital of the ancient Inca empire and forms a veritable doorway into the ages of the past. Its narrow streets, which in places lead between walls of great antiquity, the curious mixture of architecture, ancient and modern, to say nothing of the squalid Indian population, picturesque in their dirty rags, stir the imagination and make one wonder what might have been had the hand of the "Conquistadores" been less heavy.

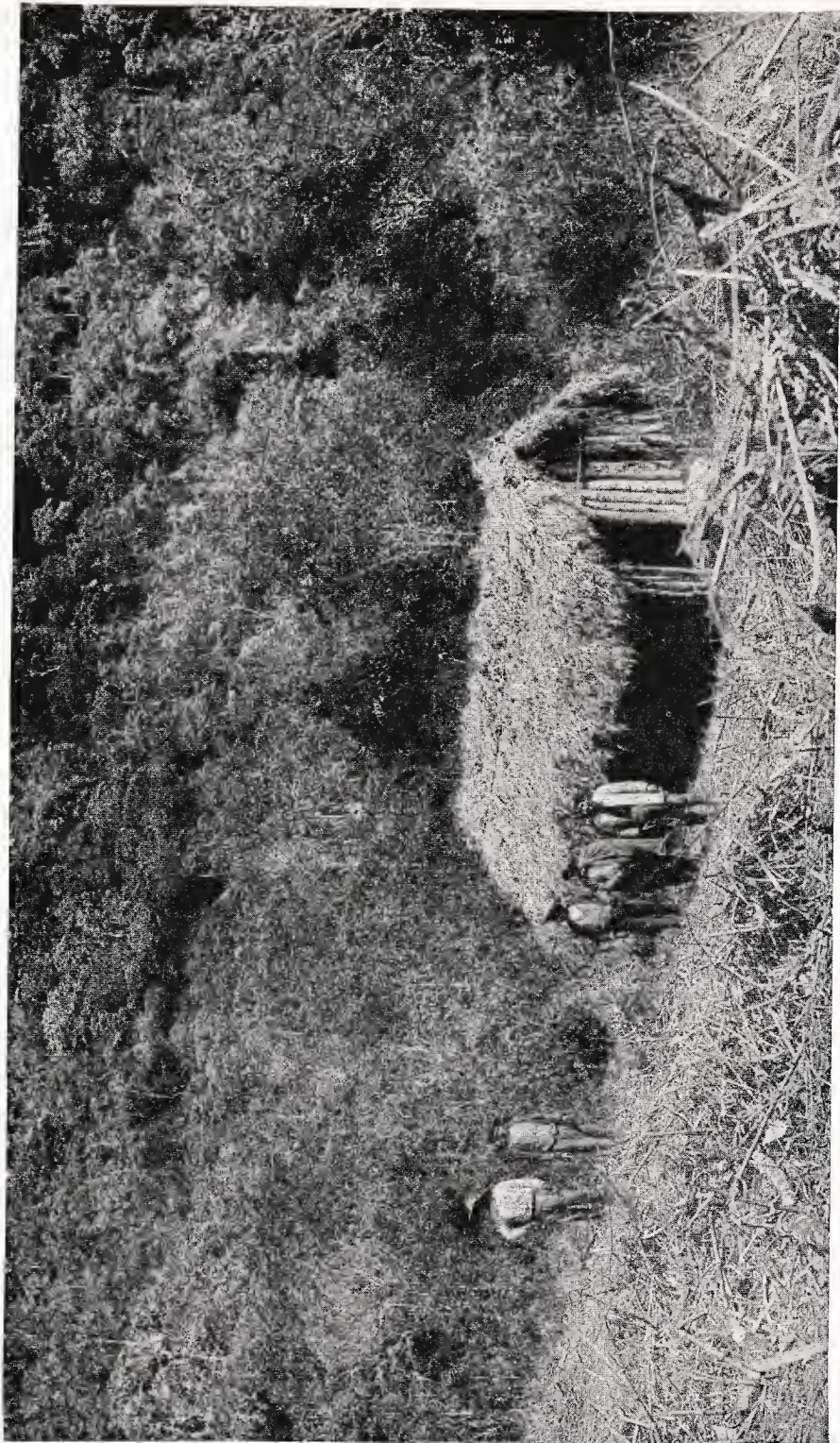
It is generally assumed that the yoke of Spain is responsible for the present degraded state of the Quichua and Aymara Indians, who once held sway over these deserted Andean uplands. This I think is a debatable point, as on the arrival of Pizarro and his band the Inca empire was already tottering.



INDIANS WHO DELVE FOR COAL IN THE SANTA VALLEY

Coal abounds throughout Peru, and is being increasingly worked. Strong vertical seams of anthracite crown the hills for miles, and other rich deposits have been found upon the sea-coast. These mountain Indians, holding the quaint big-brimmed hats made locally, are employed in the coal-mines of the valley of the Santa river, which enters the Pacific at Chimbote

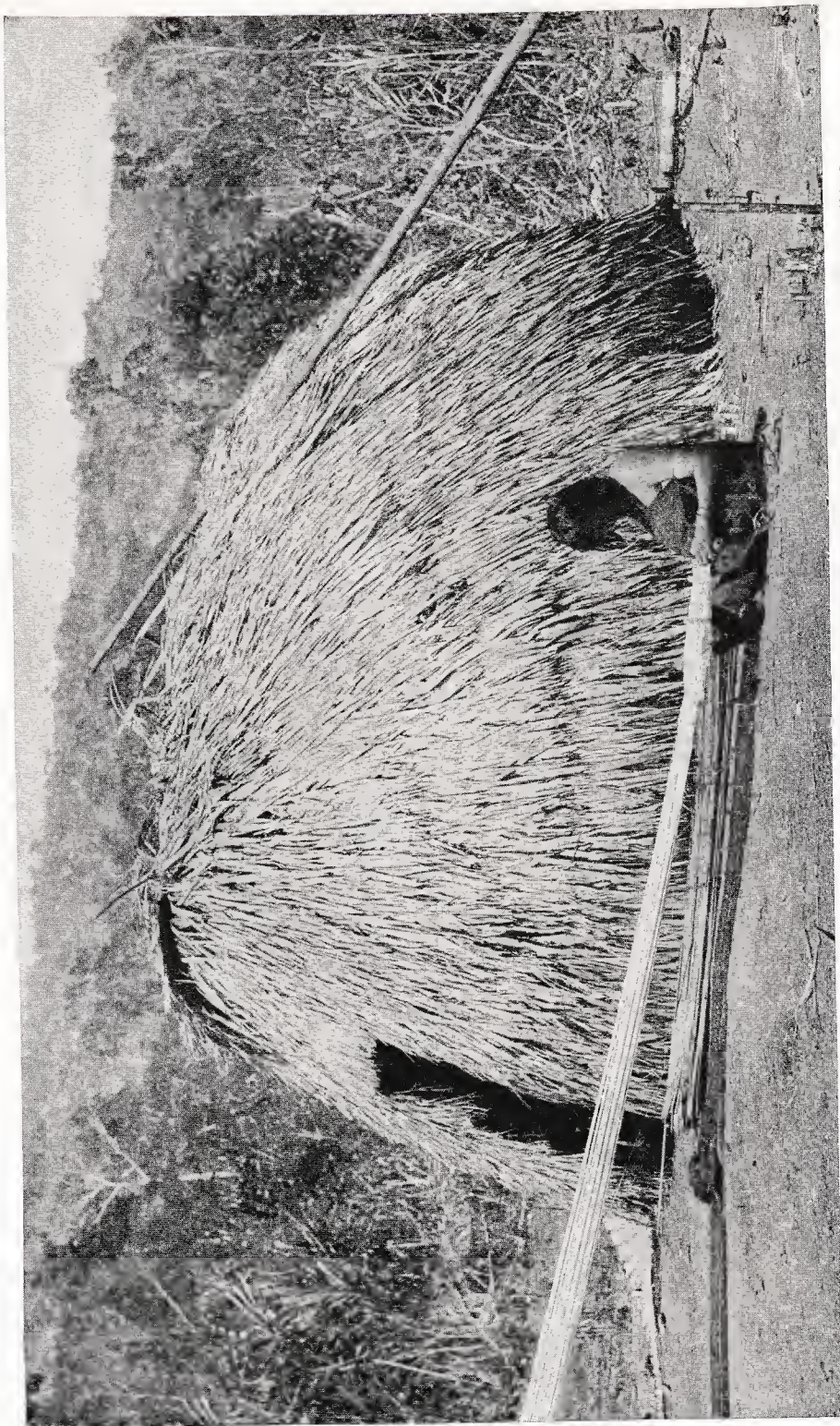
Photo, G. M. Dyott



COSY COTTAGE HOME IN THE VERDURE-CLAD FOOT-HILLS OF THE UPPER MONTAÑA

Nature is generous in the long region of the foot-hills and slopes on the eastern side of the Andes, which is known as the Cabacera de Montaña as distinguished from the "Montaña real," or region of true forest. In these upper regions the climate is similar to that of California, and healthy for white men prospecting the vast gold and rubber bearing areas. The Indians live well by hunting, fishing, and filling small patches of ground, and though addicted to inter-tribal warfare are by no means so savage as commonly reported

Photo, G. M. Dyott



BUSY AS A BEE OUTSIDE HER BEE-HIVE HUT IN THE FAIR VALLEY OF THE PANGOA RIVER

Some ninety different tribes of forest Indians inhabit the vast, extraordinarily fertile region of the Amazon plain, known comprehensively as the Montaña of Peru. In the valley of the Pangoa river the natives build snug huts, heavily thatched all over, and as the occasional traveller passes he may see the short, physically well-developed women sitting outside their neat homes weaving the cotton fabric out of which they fashion garments, worn rather as protection against mosquitoes than from any sophisticated sense of propriety

Photo, G. M. Dyott

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True, the Spaniards might have held the people together and regenerated their flagging energies. But they did not, so the Incas, being a decadent race, were sent headlong down the path on which they had started.

Swan Song of the Quichuas

Those factors which had caused them to become mighty were the very ones that now precipitated their fall. Communism was rampant, no one worked very much, individual effort and initiative had long since been snuffed out. Lacking, therefore, in cohesion and all the essentials of a virile race, the arrival of a strong and aggressive people among them only accelerated the process of decay which sooner or later was bound to lay them low.

Sad and forlorn as the Quichua Indians now appear to the observer, it is not necessarily the result of oppression. In fact, had they been allowed to break up unmolested, it is doubtful whether any would have been alive to-day to relate the story of their ancestors. This thought has often come to me while riding over some undulating storm-swept puna, void of habitations of any kind. Suddenly there comes floating on the wind the melancholy note of the pan pipes played by some solitary Indian not far away tending his sheep. It is not the music of an enslaved race, but rather the swan song of a people restrained from reverting to the oblivion out of which they sprung and into which they must inevitably return.

Easy Contentment on the Sierra

The characteristics of the mountain Indians of Peru are virtually identical with those of the Indians of Bolivia (described in pages 449-477). They are quiet, docile folk, living in mud huts thatched with grass, or else more pretentious dwellings in whose construction eucalyptus wood largely enters. They are all landowners, each one having his own "chaeara" or holding on the mountain-side, where

most of his foodstuff is raised. The disinclination to work is not so much a habit born of laziness as the direct result of their being able to provide sufficient to exist on without entering into the employ of others who pay in coin which, when all is said and done, is of no real value, seeing that they have no need to buy anything. Their wants in clothing are indeed simple, and usually consist of rough garments made out of homespun, with the inevitable poncho, a species of blanket with a hole in the centre through which the owner sticks his head. Add to this a hat of straw or felt made locally, a pair of raw-hide sandals, and possibly a saddlebag made of fabric hung over the shoulder, and the mountain Indian is set up for life.

Low Level of Native Intelligence

The men are addicted to chewing the leaf of the coca plant, a habit that dulls their intellect if indulged in too freely. The women, who seldom use it, are more quick-witted, and, if not too timid, are apt to answer more coherently when spoken to. It is almost impossible for the stranger to mark any difference between the pure Quichua Indian and the half-caste element which is also fairly plentiful in the Sierra.

The first sign of awakening intellect is generally shown by the discarding of sandals in favour of modern shoes. This seems to be the only line of demarcation between the cholo and his more enlightened brother. The term cholo really refers to those of half-caste origin, but it is now universally applied to all whose intelligence is below a certain standard. Just what that standard is it would be impossible to say, but it is not high, and very few have passed it.

Those who wander much through the interior generally have occasion to remember the word "abandonado," or abandoned. You will be riding your jaded mule over some endless plateau expecting to encounter a settlement,

PERUVIAN INDIANS

Of Sierra and Montaña



River Indians of the Peruvian Montaña are almost as much at home in the water as out of it, and can handle the craziest form of canoe

Photos on pages 4049-4056, by G. M. Dyott



Her disk-shaped ornament hanging from her nose is the Tambo Indian mother's pride, but surely a temptation to baby fingers



That they are people of importance is shown by the masses of beads worn by this Campa lady and her winsome little daughter



Cashibo Indians eat their aged relatives when these are past work : a custom due to pious desire thus to assimilate the parental virtues



To the victor the spoils ; and thus did these women of three separate tribes on the Lower Pyrene River become the wives of one warrior



Mosquitoes are a plague on the Pastaza River, and the Murato Indians don garments of cotton as some armour against their bites



Married at twelve—for life is short in the Peruvian Montaña—the girl wife faces life beside her boy husband, already a great hunter



Set high upon a ridge of the towering sierra, this mountain village of Peru has almost the air of a fortress. But the structures are all of adobe mud, grass-roofed, making flimsy shelter for their poor Indian occupants



Immensely impressive are the high regions of the Andes of Peru. Here, in the plaza of a mist-swept village, a pack-train halt while the mules enjoy a good feed of alfalfa and the muleteers a welcome rest



Sure foot and steady nerve are needed on the shelf-like trails in the Andes. One slip would plunge a man to death, thousands of feet below

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the name of which has been given by your guide and which you presume to be a thriving village where you can pass the night. With growing anxiety at not reaching your destination in good time, you call out to your "arriero," for the hundredth time: "José, where is Cochabamba?" "Only a little farther, señor, near that lake," he replies, pointing to a silvery patch of water not far off.

You arrive at the lake, and still no signs of the pueblo. So losing all patience at the ignorance and stupidity of José, who has apparently landed you in a nice predicament, you turn on him and, in the best Spanish at your command, tell him exactly what you think, ending up by saying you believe he does not know himself where Cochabamba is.

"But we are there, señor," he answers, meekly pointing to a pile of loose boulders lying round about. "This is Cochabamba."

"But where are the inhabitants?" you ask.

"There are none, señor. This place was abandoned many years ago."

So, cursing your luck, you camp behind an improvised wall of rocks to break the force of the night wind—a sad but wiser man. Had Cochabamba been a group of huts, it would have by no means implied a comfortable night under cover. The natural impulse would have been to approach the least dirty and propose yourself for the night, plus a good square meal for the price of a large silver coin. But this is not done—at least, not with success. To your inquiries for food there is only one

answer: "No hay." ("There is none.") "But how about those chickens? I would gladly buy one," you say.

"I am sorry, señor, they belong to someone else."

"Well, never mind, just let me sleep under your roof. So long as I can get



WILD HUMANITY ON ITS GUARD

Menace and mutiny glower from the face even of the baby, whose mother's expression is almost animal in its restrained ferocity. They belong to the Pajonal tribe of Indians, noted for their savagery and hostility to the whites. The making of their portraits may involve not a little danger to the photographer

Photo, G. M. Dyott

out of the rain it will be all right."

"But, señor, we are already overcrowded, and there is no room within."

So you turn away disgusted and, with a frugal repast from your own saddlebags, lie down in the open, cold and wet, not to sleep, but to pray that morning will soon come and with it the sun to warm your chilled body. No wonder the Incas worshipped the

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heavenly orb! In cases like the above, if you are wise you follow the indirect method of attack. Having selected the hut you expect to sleep in, you approach it and inquire of the occupants your whereabouts; then, producing a flask of "aguardiente," you invite the household to join in a "copita." This is readily accepted, and healths having

eggs. Besides, there is ample room in our poor dwelling," etc.

So the victory is won by kind words and a little human interest in the affairs of the humble. At first one feels a despicable wretch at the fraud and deception practised, especially if the coin proffered at departure is refused. But after many experiences of a similar



CHOLAS WAITING CUSTOMERS FOR THEIR CAKES AND ALE

Among the half-caste population of the Peruvian sierra a principal occupation seems to be that of a salesman, though buyers are few. These women are offering cakes and chicha, a not very palatable native beer made from corn, consumed in large quantities by the mountain folk. Huts where chicha is on sale usually advertise the fact by flying a small white flag over the door

Photo, G. M. Dyott

been drunk, you ask after the welfare of the children, etc.

Friendly relations once established, you mount your mule slowly, saying that you must be on your way or darkness will overtake you before you find a resting-place. If these tactics are judiciously employed the result is un-failing, and before you have had time to climb back into your saddle, the señora will say: "But won't the señor spend the night under our humble roof? We will give you a bowl of soup, we will kill a fowl, and there are many

nature, the interest which these people inspire is certainly genuine.

The mountain Indian does not concern himself with much else outside the tilling of his plot of land or tending his few sickly sheep. As a labourer in the mines he works indifferently. But there is no one else to take his place, since the strain on the heart and lungs is only to be tolerated by those born and bred at high altitudes.

A curious system of contracting for labour of this kind is in vogue. A family, or possibly a whole group of



POOR CHOLAS PULVERISING WOLFRAM IN THE ANDES

Peru's mineral wealth includes almost every known ore, stored in the whole of the vast region which is embraced by the Andes. One of the many minerals found is wolfram, in which the valuable tungsten occurs. Methods of working are still very crude. After being brought to the surface and sorted by hand, women crush it to powder by grinding it between large stones



SECOND STAGE IN THE PREPARATION OF TUNGSTEN

After the women have crushed the ore to powder it is placed in a hand jig and concentrated. The valuable mineral tungsten sinks to the bottom, while the worthless material comes to the top and is periodically removed by hand. When more scientific methods replace the present primitive system of working tungsten will be a source of considerable revenue to the republic

Photos, G. M. Dyott



FALLEN FROM THEIR FORBEARS' HIGH ESTATE

Capital of the Inca empire, Cuzco's streets are trodden still by Indians in whose veins runs Inca blood. Of refined features and often of light-coloured skins, they regard the Spanish-speaking peoples as interlopers and intruders

Photo, G. M. Dyott

people from the same village, agree to put in so many hours' work during a certain time. Arriving at the mine, men and women at once set about their task, the difficulty being not to get them to labour so much as to get them to stop during specified hours. I have seen such men work three weeks on end, all day and all night, with the exception of ten nights.

In this manner two months' labour is crammed into five weeks, and, having collected their wages, the party move off, possibly returning the next year for

a similar period, but seldom remaining longer than the time contracted for. The labour problem is a very difficult one, and for that reason alone it will be some time before Peru's enormous mineral wealth can be exploited. Still, with good management, it is quite surprising what can be done.

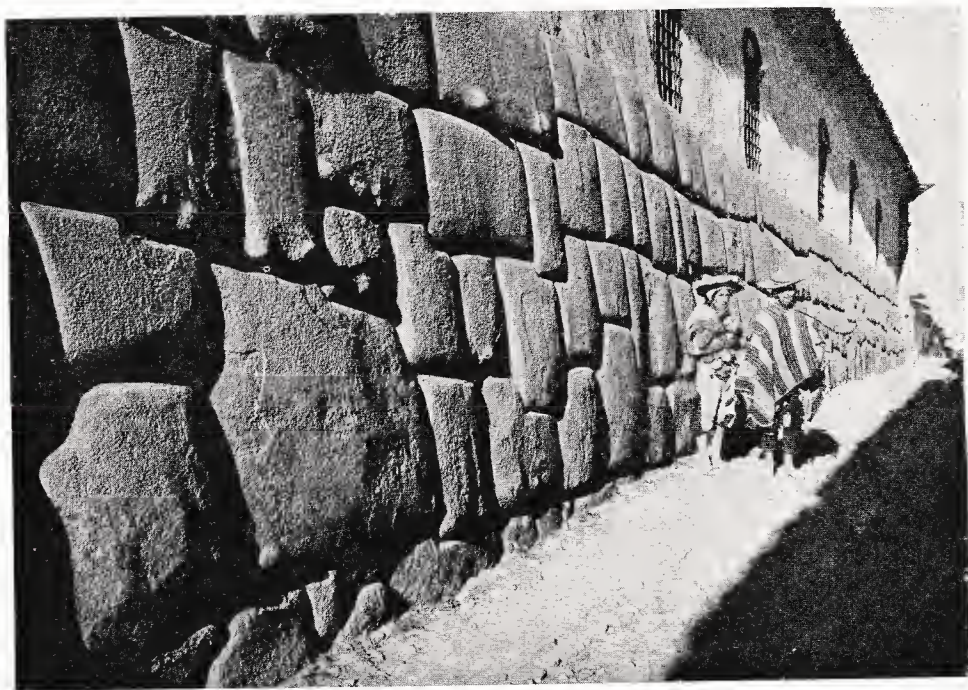
When we pass over the last and most easterly ridge of the Andes and enter the Montaña the whole aspect of life once more suffers a complete change. This great wooded section of Peru, representing nearly two-thirds of its total area, is sparsely populated, difficult of access, and in many places quite unexplored. It has been roughly estimated that the aborigines of the forest number some 300,000 all told, divided into ninety or more tribes, but their exact number is a matter of conjecture. All we do know is that their ranks are being gradually diminished as civilization spreads its net around them. Many years must elapse before these

various tribes can be accurately classified, since there is so much overlapping that it is difficult to say where one begins and the other ends. Some are more powerful and numerous than others, and there are those, again, who have reached a considerably higher state of development in both language and elementary knowledge of agriculture. The great point for the reader to bear in mind is that, although many customs are peculiar to certain tribes, there are others that are common to all Amazonian Indians, whether they be in the



CYCLOPEAN STAIRWAY TO THE FORTRESS OF SACSAIHUAMAN

Chief among the ruined monuments of the Inca empire is the gigantic fortress on the hill of Sacsaihuaman, overlooking the city of Cuzco from the north. Huge stones that could only have been shaped and brought into position by the order of despots, regardless of Indian labour and life, form a staircase up the terraced hill now trodden only by curious travellers or by indifferent natives



OUTER WALL OF THE TEMPLE OF THE SUN AT CUZCO

Inca structures are remarkable for their stone masonry, of which the most peculiar feature is the disregard of uniformity in the size and shape of the stones. Cubical blocks of rectangular form were commonly employed, but polygonal stones were also used, each stone being fitted into its fellow in the wall by great labour, and with such nice adjustment that mortar was never used or required

Photo, G. M. Dyott



FINE SPECIMENS OF SICUANI POTTERS AND POTTERY

Some really beautiful and ingenious pottery is made by the Peruvian Indians of the high plateau of Titicaca, and its manufacture is a considerable industry in Sicuani, Canchis province, where these highly intelligent looking Indians have their home. Immense earthen wine jars, similar in design to this one but much larger, and probably of pre-Hispanic manufacture, are found in the coast valleys



RUFFLING IT IN CLOAK AND RINGLETS IN ANCIENT CUZCO

Suggestive of the bull-ring is the gay costume of this Indian, standing in Cuzco against massive stone-work that tells its story of Inca construction. The Spanish city is largely built on the foundations of former Inca work, and Indians speaking the Quichua language form the bulk of the population that throngs its Indian markets and its streets, so narrow that wheeled traffic is virtually non-existent



WATER-PEDDLING IN CUZCO

A thing of shreds and patches, the Inca Indian pads the streets of Cuzco, focus of his old traditions, hawking water from the barrel roped upon his back

Photo, Publishers' Photo Service

"selvas" of Brazil, Peru, or Ecuador. Peruvians call these forest Indians "salvajes," or savages, as distinct from the ignorant Andean population whom they designate as cholos, the word Indian being little used except as an expression of contempt. The Indian of the Peruvian Orient is by no means a degenerate, except where he comes in contact with the whites. In his native state he is alert, active, and agile as a panther in the chase. He fights with poisoned

darts and blow-gun, spear, or bow and arrow, all with equal facility. And I have seen one seize a rock when no other weapon was handy, and hurl it at a deer bounding along the banks of a river, hitting his quarry square on the head.

They learn quickly, and in many things show surprising aptitude and intelligence. But just how primitive they really are can be better appreciated when I say that if you show one a photo of himself it would convey absolutely nothing to his untutored mind any more than a dog would recognize a picture of itself. In highly civilized communities we are apt to overlook the fact that it requires understanding to read a photograph, that is to say, if perspective or its equivalent do not enter into the composition.

In common with other aboriginal races the Indians readily assimilate the vices of the white man. It is also a recognized fact that, whenever they adopt something suggestive of civilized clothing, they soon succumb to the ravages of consumption and other pulmonary complaints. Thus a natural process of self-extermination is continually transpiring which makes it more than doubtful whether they will survive in sufficient numbers to be of any real use in years to come.

Among the more formidable tribes can be numbered the Campa, Aguaruna, Jivaro, Murato, and Witoto groups. These names, however, are not known to the tribesmen themselves, but have been given them by others. For example, an Orejone Indian would not tell you he belonged to a tribe of that name. The word signifies big ears, and was given them because they enlarge the lobe of the ear to great size.

One tribe will often apply a name to some other tribe, but it never seems to occur to its various members to associate themselves together under some distinct name of their own. As for naming individuals, that again is a rather involved subject. A man might be called after some bird or animal, but that

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would correspond to our nickname, his real name being guarded as a strict secret, for if his enemies knew it he would, according to their ideas, be very much in their power.

There are many who labour under the delusion that these people are black like the negro; as a matter of fact, their colour varies from the very lightest copper to rather a darker tint. Their hair is generally straight and black, although in children dark brown hair is

quite common. Men and women are physically well-developed, inclined to be short, and have by no means a revolting look except when painted and decorated for some great occasion. Polygamy is usual where women are plentiful, but with those tribes where men predominate a man is lucky if he gets even one wife.

Although the sexes have their distinctive duties in life, they live as a general rule under the most amicable terms. Cannibalism in a mild form is



QUICHUA WIVES AND MOTHERS FROM THE PERUVIAN UPLANDS

Quichuas are the original Indians of the Peruvian Sierra who formed the great population under the Inca regime. Simple-living people, clad in rough homespun, straw or felt hats made locally, and sometimes rough-hide sandals, they are rather melancholy folk. The men are somewhat dull of intellect, partly owing to over-indulgence in chewing coca leaf, the women more quick-witted

Photo, G. M. Dyott



HUMAN NERVE AND ADROITNESS PITTED AGAINST BRUTE STRENGTH AND FURY THRILL THE HEART OF PERU

Bull-fighting, with its apparently irresistible fascination for all peoples in whose veins Spanish blood runs, remains a national sport in Peru. Lima, the capital, rejoices in its possession of the immense bull-ring situated in the Plaza del Acho, on the north side of the Rimac river. Built in 1768, it has accommodation for eight thousand spectators, and on the frequent occasions of a great display every seat around the huge arena is occupied by Peruvians, half-castes, and Indians, all in an equal state of uproarious excitement

Photo, G. M. Dyott

occasionally practised, but the systematic killing of human beings for the pleasure of eating them is unknown. The greatest degradation that can possibly befall a man is to be eaten by his enemies. For this reason there are some tribes who feast on certain portions of their victims after they have been slain in combat. In doing this they believe that the physical strength of their adversary enters into their own body, so that the ceremony is more in the nature of a religious rite than a banquet to satisfy their appetites. Women are usually tabooed from taking part in such feasts.

In the matter of clothing not much in the way of variety is to be observed. It is chiefly conspicuous by its absence, except in districts where mosquitoes are plentiful. In such parts a long shirt called "cushma" is worn, its sole object being to protect the wearer from the ravages of these venomous insects. Clothing is never adopted out of any sense of propriety, and in the Putumayo is dispensed with entirely, different coloured pigments being smeared on the skin instead. The effect produced by one hundred or more of these people dancing outside their communal dwelling, their bodies daubed over with red, yellow, and white, is grotesque and savage in the extreme.

A good deal of variety is to be found in the form of habitation built by the different tribes. The Campas make only temporary shelters of wild cane, which are occupied for a time and then abandoned in favour of a new one in some other locality. The cause of abandoning them is, as a rule, the death of someone in the household. The spirit of the deceased needs a house to dwell in; hence they leave the old one for its particular benefit, burying the body in the centre before vacating the premises.

The Aguarunas go to the other extreme, and the neatness, to say nothing of the geometrical precision, of their large dwellings is quite remarkable. They are in the form of a perfect oval,



SELF-SATISFIED VANITY

From their practice of enlarging the lobe of the ear by inserting immense disks of wood the name Orejone, signifying big ears, is given to one Peruvian forest tribe on the Napo river

Photo, G. M. Dyott



AMAZONIAN HUNTER PROUD OF HIS METAL SPEAR

Besides bows and arrows, most of the forest Indians use the spear as a weapon of the chase. The haft is of stout wood and the point or blade is usually of chonta palm, which is almost as hard as metal. A few spears are found with metal blades, probably taken centuries ago from the Spanish pioneers, and naturally are highly prized by their fortunate possessors

Photo, G. M. Dyott

the roofs heavily thatched with palm-leaves, and the walls formed of straight poles driven vertically in the ground and lashed together in a very substantial manner. At either end is a large slab of wood which acts as a door. During the hours of darkness this is barricaded with strong cross-members.

With the more warlike tribes observation towers built upon long poles 25 feet high are not uncommon. They are generally adjacent to the house, and command a good view of the country around. From these lofty perches a sharp look-out is kept against possible attack.

Publicity is never courted in the jungle—just the reverse. Safety lies in silence and obscurity; hence the Indian does not advertise his whereabouts. He secretes himself away in a remote corner where he can live unmolested and safe from marauding bands. He will even go to great pains to make the pathway which leads to his humble home as obscure as possible, and the more difficult it is to follow the better he is pleased.

Contrary to what one might expect, food is always the great problem. A tuberous root known as yuca is grown

by many tribes, likewise the vegetable banana or plantain. These two form the chief articles of diet, and are consumed on all occasions. Where a tribe lives near a river fish are speared, whenever possible, or else caught in cleverly arranged traps. Of meats, wild animals, such as monkeys, are considered a great delicacy, likewise jungle fowl. The tapir is only eaten by certain tribes, and even then under restrictions.

The great obstacle, of course, is the difficulty of preserving food in the extreme heat. Everything goes bad very quickly, and it is a case of feast or famine. Every morning the entire community hunt for food, and at noon the one meal of the day is prepared. What is left over goes towards the evening repast, and the remnants, if any, for breakfast the next morning. Certain delicacies are to be had, such as the heart of special palm-trees, large snails found in the woods, or else peculiar white grubs which bore their way into the fallen trunks of chonta palms.

There is not much to tempt the appetite of the fastidious, but after a week on nothing else but water the

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palate becomes less particular, and the most appalling dishes are devoured with relish. Fermented drink in some form or variety is brewed by almost every tribe, and on those occasions when celebrations are held excessive drinking is universally indulged in. Some of these benighted people even imagine that the more intoxicated they become the more they please the good spirits who watch over them.

It is not an uncommon practice among some to assist their old relations out of the world as soon as their span

of usefulness is completed. The young also are given very little encouragement when coming into it. From earliest infancy, when the newly-born child is treated to a cold plunge in the river, it has to lead a Spartan-like existence in every sense of the word. Weaklings soon succumb and only the very robust have a chance of survival.

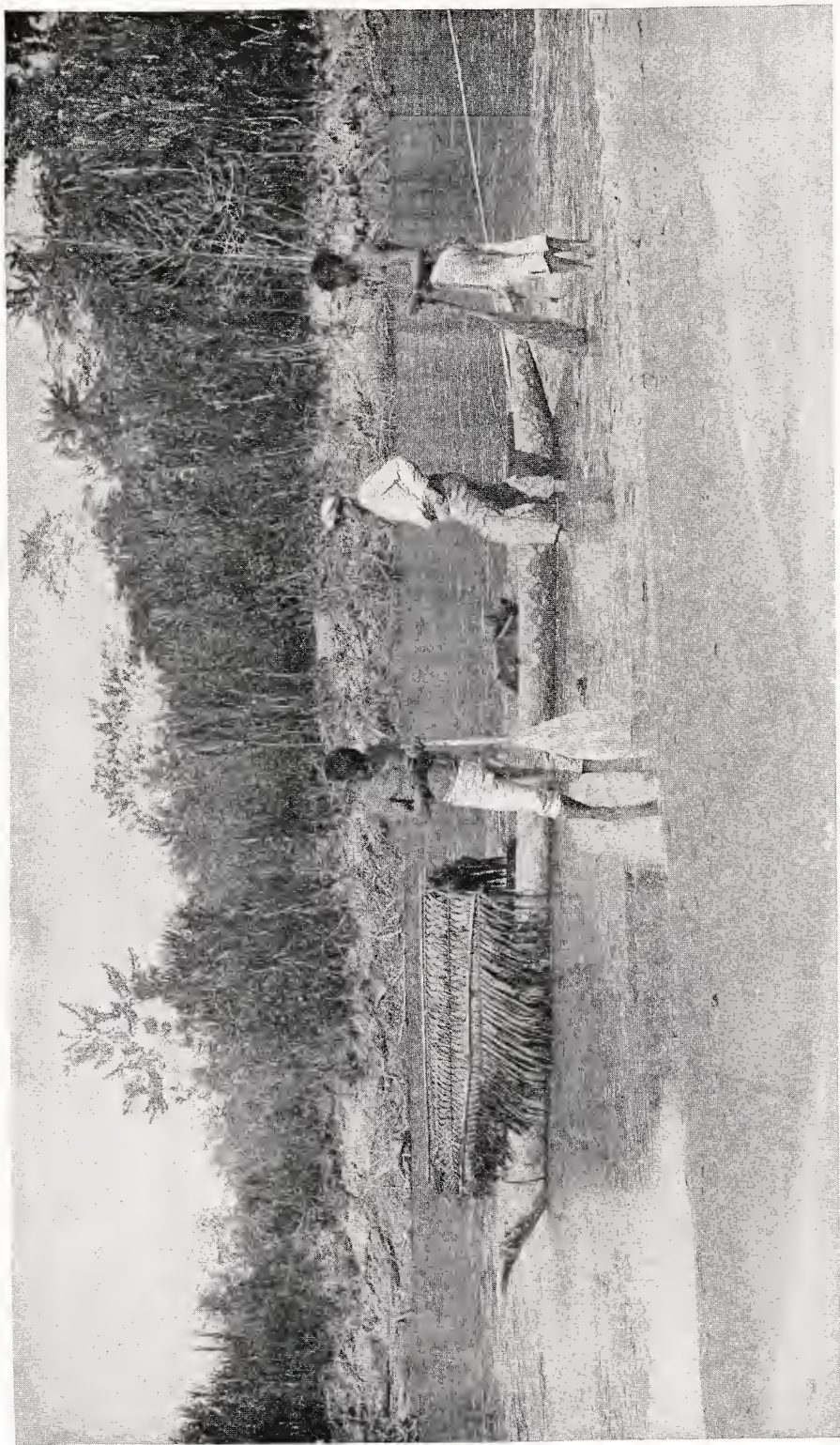
The slightest symptoms of bad health are attributed to evil spirits and may receive drastic treatment, as, for instance, a small boy whom I saw in one household. He was suffering from a



OUT AFTER WILD FOWL ON THE BANKS OF THE PANGOA RIVER

Dwelling in the valley of the Pangoa river, this Indian belongs to one of the many subdivisions of the Campa tribe, widely distributed over the Amazonian basin. Keen hunters, their only weapon is the bow, and unlike some of the other tribes they use no poison on the arrow. In his sleeveless gown of wild cotton, and plumed coronal, he shows a certain nobility of feature and of character

Photo, G. M. Dyott



DELIGHTFUL MODE OF TRAVEL ALONG THE WINDING WATERWAYS OF THE MONTAÑA OF PERU

It is estimated that in the Montaña of Peru there are twenty thousand miles of streams and rivers, affluents of the Amazon, available for navigation by small boats. All the Indians are expert watermen, the native craft employed being rafts of balsa trunks and dug-out canoes, often of cedar. These are about thirty-five feet long by two feet wide, and commonly have an awning of plaited leaf set upon cane uprights in the stern. They are propelled by paddles of willow wood

Photo, G. M. Dyott

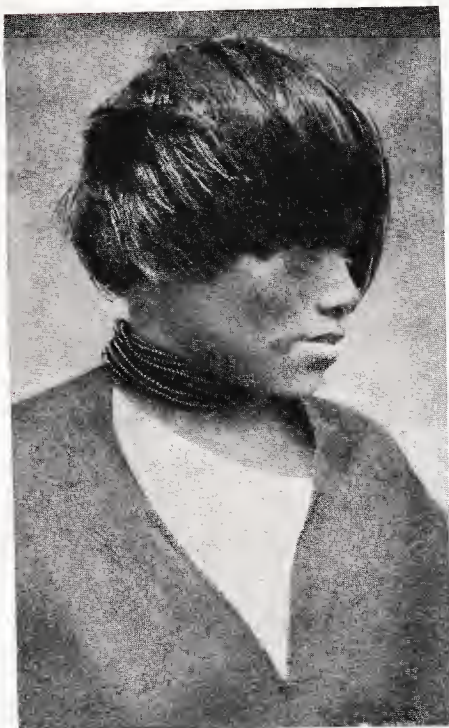


PACK-TRAINS GATHERED AT THE RAILHEAD, CHILETE, TO TRANSPORT FREIGHT OVER THE SIERRAS

As the terminus of the railway from the seaport of Pacasmayo, Chilete is a very busy place. Twice a week hundreds of mules, horses, and donkeys congregate there to transport the freight brought by train from the coast into Cajamarca and other towns of the interior. Chilete stands upon the western Cordillera, and is an excessively hot and arid place, where nothing grows to relieve the utter barrenness of the rock, except a few poor bushes near the bed of the river

Photo, G. M. Dyot

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SHY CAMPA ADOLESCENCE

Campa Indians are well-developed men, pleasant faced when not paint bedaubed. All the members of this tribe wear cotton shirts, or cushmas, as protection against mosquitoes

Photo, G. M. Dyott

complaint of the eyes, which was regarded in the light of an evil omen of such a serious character that the unfortunate child was deliberately hung up to a tree in the forest by his family and there left to die.

Another curious custom of the Muratos is that of drowning a newly-born infant if its sex is not in accordance with the parents' wishes. Luckily, their desires are not always expressed in advance. But should they be so, and disappointment follow, the offending babe is hurled into the river without further ceremony. The river is the natural burial ground of many, but men killed in action are often mummified and placed in the centre of a hut as an object of veneration. Other tribes, again, hang their dead in the river until the fish have picked the bones clean.

The skeleton is then dyed red and placed in the house.

It seems astonishing that such customs can still survive within a comparatively short distance of Iquitos, the great inland port of Peru on the Amazon, 2,147 miles from the open sea. It is, however, easily explained, for throughout this vast area, covered with exuberant vegetation, no pathways are found except the rivers themselves. The main streams, stretching out in all directions, are like great tentacles to civilization. They are traversed in up-to-date launches, and the banks are dotted with a fair number of settlements. But away from the river all is unknown, and to hack a pathway



ARROWSMITH AND FLETCHER

Among his fellow-tribesmen of the Peruvian Montaña this Campa Indian was honourably known as Chucupiarí, which being interpreted means the maker of arrows

Photo, G. M. Dyott



SKILLED IN THE ART OF BLOWING INSTANT DEATH

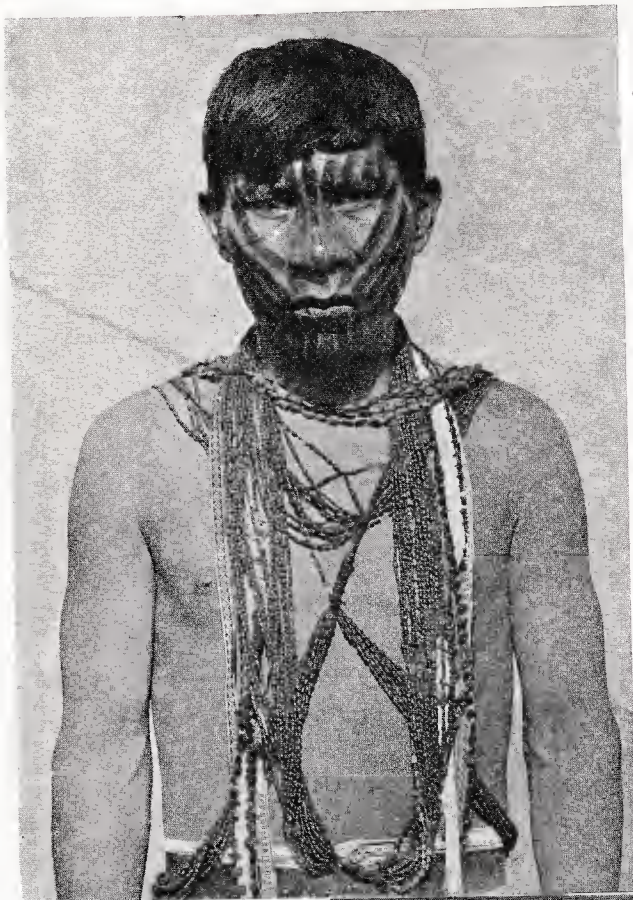
Some Peruvian forest Indians are experts with the blow-gun, almost identical in make and use with the weapon of the Dayaks of Borneo, illustrated on pages 826-832. The Peruvian tribesmen use a poison on the darts which causes paralysis of the heart immediately it scratches the skin, without however affecting the edibility of the victim, as the poison is only fatal if it enters the blood direct

Photo, G. M. Dyott



CLOISTERS OF THE CONVENT CHURCH OF LA MERCED AT LIMA

Capital of a country where Roman Catholicism is a powerful living force, Lima has some magnificent and richly-endowed churches. Apart from the cathedral one of the finest is that of the Convent of La Merced, whose proudly imposing cloisters are here shown. Conventual establishments both for men and for women are numerous in the city, which altogether has some seventy religious foundations



IDENTIFICATION BADGES IN PERU

When a Peruvian Indian sets out on a journey he usually daubs his face with scarlet dye—with grotesque effect—to indicate the tribe to which he belongs. Necklaces of seeds and beads represent his total worldly possessions

through the dense undergrowth is a herculean task.

Hence, while the half-caste settler keeps to those places that are easily accessible, the Indian lives a life of complete seclusion far from the haunts of the white man. Outside of Iquitos there are many settlements of importance where natives engage in business of some kind or

another. Cotton and sugar-cane grow abundantly, coffee and vanilla beans thrive, and Panamá hats are manufactured in places like Moyobamba. And then the collection of rubber was at one time the occupation of thousands of half-breeds.

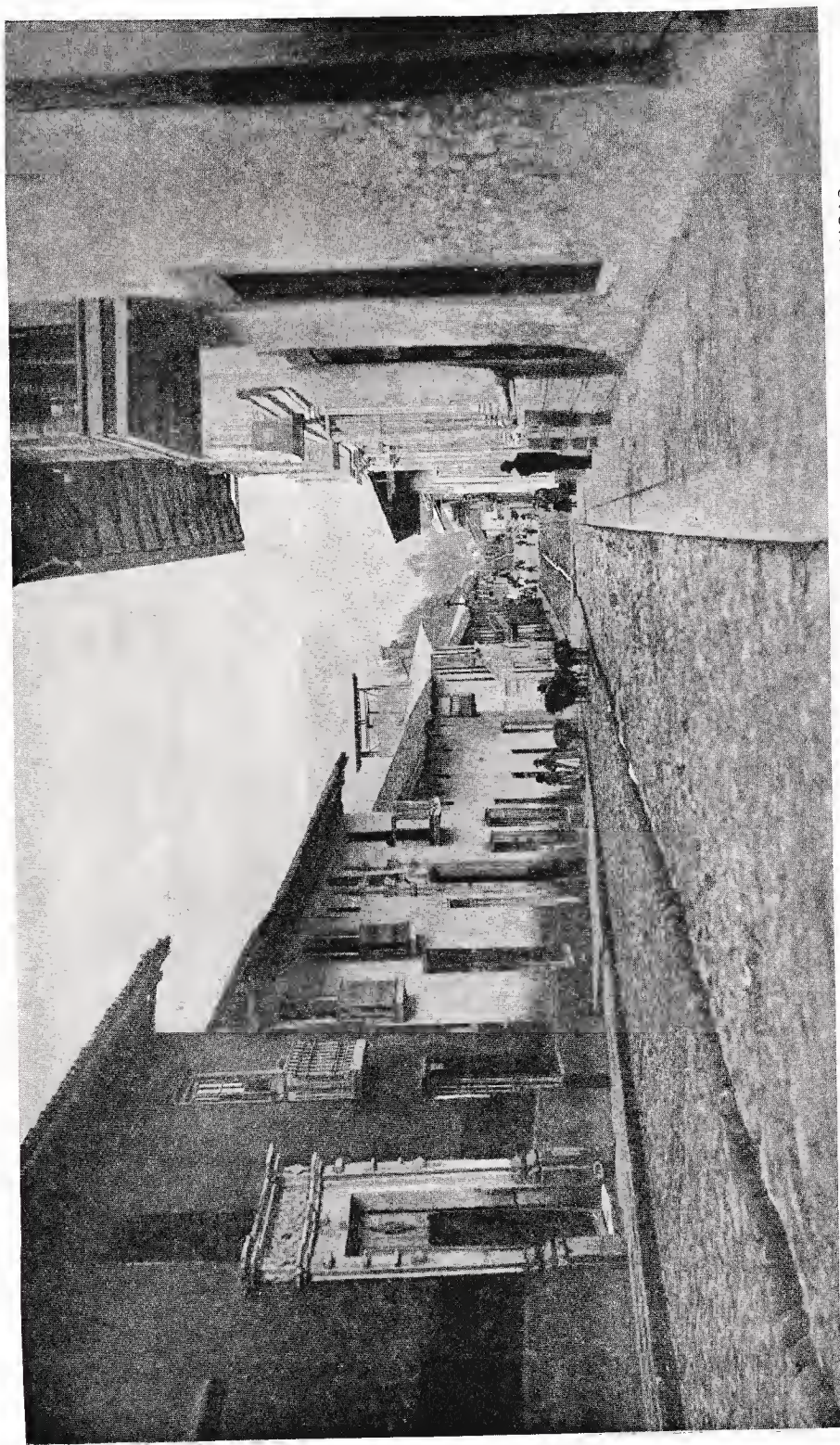
Since the Great War the Upper Amazon has suffered from stagnation. Trade in Iquitos, formerly a busy metropolis, is almost dead, and until Europe itself recovers from the effects of the war not much can be expected from these extremely fertile but distant lands. Oil will undoubtedly play a big part in future development, likewise timber and the mineral riches on the eastern slope of the Andes. Then, with a comprehensive scheme of transportation, a period of prosperity will ensue.



SCARLET STRIPES THAT SPELL DANGER

Facial marks of vivid scarlet proclaim this lad to be of the very formidable and treacherous Jivaro tribe settled near the Cachi Yaru river. His wristlets are of snakeskin, decorated with tufts of coloured feathers

Photo, G. M. Dyott



CAJAMARCA, RICH IN MEMORIES OF PIZARRO AND ATAHUALPA, THE LAST OF THE INCAS

Capital of the department of the same name, Cajamarca is an important town of the Peruvian interior. It stands on the eastern slope of the Cordillera, ninety miles by railway north-east of Pacasmayo, on the Pacific, and is picturesquely located in a bowl-shaped valley, rich in corn and alfalfa, and abounding in eucalyptus trees. On a little hill are remains of the palace of the last Inca emperor, Atahualpa, who was seized here by Pizarro, and near by are the Baños del Inca hot springs, where Atahualpa was killed by the Spanish in 1533

Photo, G. M. Dyett

Peru

II. From Inca Empire to Latin Republic

By C. R. Enock, C.E., F.R.G.S.

Author of "The Republics of Central and South America," etc.

PERU fronts upon the Pacific Ocean, stretching from latitudes $3^{\circ} 21' S.$ to $18^{\circ} S.$, with about 1,400 miles of seaboard, extending thence across the mountains into the forests of the Amazon, which great river affords the State what is almost the equivalent of an eastern seaboard, ocean steamers from the Atlantic ascending the Amazon for 3,000 miles.

The official area of the republic, including that portion occupied by or in dispute with neighbouring States, is given as 740,000 square miles; without the disputed territories it is about 439,000 square miles.

The physical configuration of the country falls into three distinct zones; that of the littoral, that of the mountains, and that of the Amazon-drained plains and forests beyond.

Although the country lies entirely within the tropics, the general conditions are not such as would be expected in the torrid zone. The coastal region, a strip less than a hundred miles in width to the foot-hills, is almost entirely free of vegetation, the purely desert areas having a Sahara-like aridity, a condition strongly marked north of Lima and Callao, and in those provinces, such as Tarapaca, now in Chilean possession. The condition follows on the almost entire absence of rain, due to two causes—namely, the interception of the moisture-laden trade winds from the east by the Andes, and the influence of the Humboldt current, flowing in a northerly direction up the coast, with a prevailing cool wind from its lower temperature, which takes up moisture instead of depositing it.

At certain seasons, however, a slight mist-drizzle, or "garua," falls, sufficient to permit the wild flowers to spring forth. Under irrigation great quantities of the Peruvian cotton, also sugar-cane, vines, and other products flourish.

The Andes consist in Peru of two—in places three—main ranges, namely, the western, the central, and the eastern Cordillera, a system which covers a large part of the country, reaching a width of 300 miles. Vast, relatively bleak tablelands or "altiplanicies," often enclosing large lakes, are the predominating feature, and in the abrupt intervening valleys flow great streams tributary in most cases to the Amazon, their waters born of the perpetual snows of the high summits and the heavy and constant rainfall. Smaller streams run to the coast.

The highest peaks of the Peruvian Andes reach more than 20,000 feet above sea level, the principal being Coropuna 22,900 feet, and Huascarán 22,180 feet, while the elevation of the tablelands and principal passes is from 12,000 to 16,000 feet. Towns of considerable size flourish in these high regions, and great mineral wealth, especially in silver, gold, copper, lead, and in places coal exists.

Descending thence to the Montaña, or forested region, another world is



THE REPUBLIC OF PERU

PERU & ITS STORY

encountered. The line of tree-life is entered at 11,000 feet, whence the country slopes steeply to the vast Amazon forest system, crossed by innumerable streams and inhabited in the main by tribes of savage or semi-savage Indians, a region of great potential wealth, at present barely represented by the single industry of rubber-collecting.

Dawn of Peruvian History

The history of Peru may be said to begin with the Incas, whose dynasty appears to have been established towards the close of the eleventh century A.D. Prior to the Incas there flourished a folk which may be described as the "Andine people," of Aymara race, whose arts and culture the Incas inherited, a folk whose culture whether aboriginal or derived, must have been a very ancient one, doubtless contemporaneous with the early cultures of Chaldea and Egypt, with both of which certain analogy has been drawn.

Their principal remains are in the megalithic fortresses and other structures still scattered over the country, and in pottery, and so forth. The remains of other ancient folk on the seaboard would seem to point to some Mongolian origin or contact. Indeed, the type of aboriginal found all over the country is often strikingly Mongolian.

The last reigning prince, Atahualpa, was shamefully executed by Pizarro and the Spaniards. To his father, Huayna Capac, is attributed the construction of the famous Inca roads, running from Cuzco, the ancient Peruvian capital, to Quito, more than 1,000 miles. The Inca rule has been described as a beneficent Socialism, and it was certainly a system of just apportionment of the resources of the land to the general good of the community.

Pizarro and the Conquest of Peru

This civilization was almost completely stamped out by the Spaniards. In 1526, their enthusiasm aroused by the stories of voyagers, Francisco Pizarro, a poor emigrant from Spain to Panamá, Diego Almagro, and the priest Hernando Lluque, signed a deed of partnership to conquer the land lying south of the Isthmus vaguely known as Peru. There were great hardships and disappointments on the first voyage. In the midst of a mutiny of his discontented followers, Pizarro drew with the point of his sword a line upon the sand of the desolate shore where they had landed. "North of this line," he exclaimed, "lies Panamá, poverty, and probably imprisonment for debt and failure; south lies Peru, and perhaps untold gold. Let those who will

return; for my part I go south—who follows?"

Only a dozen stepped across the line to join him. These intrepid spirits were afterwards rewarded when Pizarro went to lay his plans before the Court of Spain—which he favourably impressed. Subsequently in 1532, Pizarro and his followers reached Cajamarca, in the Andine fastnesses, and the Conquest of Peru was accomplished almost at a blow. Pizarro ruled the country until 1541, when he was assassinated by Almagro and the latter's associates.

The Spanish sovereigns, and the viceroys they appointed over Peru, in general strove to protect the native princes and people, but the work was undone by the colonists. In 1542, under Charles V., the "new laws" were enacted for the Indies, and the system of *Encomiendas*, or grants of estates, was set up, but great abuses were visited upon the Indians, and under the *mita*, or system of forced labour in the mines, the unfortunate Peruvians perished in their thousands. The last effort of the Indians to throw off their oppressors was in 1780, under the Inca descendant Tupac Amaru.

Through War to Independence

For nearly three hundred years the rule of Spain lay firmly on Peru, a long process of viceroy, priest, and colonist; the Indians in political and economic debasement, except that by intermarriage with the colonists, the Peruvian nation was formed, for the Spaniards did not take wives to the New World, and so were forced to mate with the native women. The Spanish character, culture, and institutions were thus stamped upon the land for all time.

The movement for independence began in South America in the first decade of the nineteenth century, gaining added force by reason of the conquest of Spain by France in 1807. The American-born Spanish people were discontented under the commercial and official restrictions placed upon them by the mother country, though not necessarily disloyal. Added to Spanish monopoly was the burden of the Inquisition, which, between 1581 and 1776, burned numbers of heretics at the stake in Lima. However, Lima being the viceregal and military centre of Spanish rule, disaffection began in the distant provinces, and Chile and Buenos Aires—Argentina—declared their independence in 1816 and 1817.

Under command of Lord Cochrane, and with British officers, a fleet from Valparaiso convoyed Argentine and Chilean troops under the Argentine general San Martin to Peru; the invaders were enthusiastically received, the viceroy with-

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drew into the interior, and independence was proclaimed—July 28, 1821. Bolivar, the famous South American Liberator, arrived in 1823, organizing an army to attack the viceroy.

Then followed the fateful battles of Junin and Ayacucho, the one in August, the other in December of the following year, fought out on the bleak uplands of the Cordillera, when the viceroy and his army were defeated, taken prisoners, and the rule of Iberia disappeared for ever from the South American continent.

From that time until 1879 Peru continued upon a chequered course of self-government under successive presidents, some of them enlightened statesmen, striving for the good of the republic, others dictators, or holding office for the spoils of office. However, despite revolutions and political murders, the Peruvians showed marked administrative, legal, oratorical and literary ability, and Lima has always enjoyed a certain reputation in this connection. The condition of the bulk of the people, the Indians and lower class mestizos remains politically and economically debased.

In 1879 a terrible disaster befell the republic in the war with Chile, in which Peru, despite her valour, was entirely defeated; the country was occupied by Chilean troops for several years, and was finally mulcted in an enormous indemnity

by the cession of the immensely valuable nitrate provinces of Terapacá.

The Chileans alleged a secret treaty made between Peru and Bolivia as the *casus belli*, but publication of the document showed it to be a purely defensive one, and the real object of the attack is considered to have been the wealth of the guano and nitrate deposits, and these, after bloody struggles by land and sea, went into the possession of Chile. The still rankling question of Tacna and Arica had a similar origin. After the treaty of Ancon, 1883, the Chileans withdrew.

Since that time Peru has continued to develop her national life, with, however, unfortunate intervals of revolutionary strife and economic setback. Boundary questions with neighbouring states have been a source of trouble; financial difficulties, both at home and abroad, delayed the progress of the state. But considerable development in mining and agriculture has taken place, and a better political spirit is apparent.

During the Great War of 1914-1918 Peru favoured the Allied cause, and enriched herself by the export to Britain of cotton, sugar, and minerals. The outstanding problem for the republic is the economic and educational elevation of the Mestizos and Indians, a condition by which, in the future, all Spanish-American nations will stand or fall.

PERU : FACTS AND FIGURES

The Country

Republic of South America, lying between headwaters of Amazon and Pacific. Forms part of the Andine system, the Andes mountains dividing it into a comparatively rainless coastal region backed by Western Cordillera, behind which range is a plateau from 11,000 to 13,000 feet high, broken by mountains. Behind this again rise the Eastern Cordillera to an elevation of more than 20,000 feet. Beyond all is the Montaña, a region of forest about the Amazon basin. Many streams drain from Western Cordillera to Pacific, and irrigation is carried on. Total area about 650,000 square miles, with an estimated population of over 4,000,000.

Government and Constitution

Centralised or unitary government. Executive power rests with President, elected for five years, with Cabinet of five. Legislature carried on by Senate of thirty-five, and House of Representatives with one hundred and ten members. Parliament meets annually and may be convened as often as necessary. There are twenty-two departments, subdivided into provinces under Prefects and sub-Prefects, and three local governmental sessions for north, south, and centre of state respectively.

Defence

Military service universal and compulsory for two years in line, seven years in first reserve, five years in second reserve regiments, and fifteen years in National Guard. Peru contains five military zones each with entire division. Peace strength of army about 11,000, with gendarmerie of some 8,000. Many state-aided rifle clubs. Navy includes two old cruisers,

one light cruiser, one destroyer, and two submarines. There is a flotilla of seven upon the Amazon.

Commerce and Industries

Main agricultural products are cotton, coffee, sugar, hides, and skins. Sugar grown mainly in coastal belt. Maize, olives, rice, tobacco, and the vine are also cultivated. Guano industry has declined. Minerals provide secondary source of wealth and include silver, petroleum, copper, coal, tungsten ore, gold, lead, and salt. Imports for 1920 totalled £17,956,758, and exports £35,322,226. Standard coin the gold libra; nominal value, 20s.

Communications

There are in the republic some 2,000 miles of railway mainly in state ownership, and about 500 miles of motor roads. Telegraph lines aggregate about 9,000 miles, and there are over 700 post offices. Three submarine cables to Chile and the northern republics and nineteen wireless stations.

Religion and Education

State religion Roman Catholicism, but all creeds tolerated. Lima has archbishopric, and there are thirteen bishoprics. Elementary education between the ages of seven and fourteen free and obligatory. Over 3,000 primary schools with staff of more than 5,000, and over 194,000 pupils. There are besides twenty-nine state high schools and universities at Lima, Cuzco, Arequipa, and Trujillo.

Chief Towns

Lima, capital (estimated population 176,000), Callao (53,000), Arequipa (35,000), Cuzco (12,000), Ayacucho (14,000), Huacho (6,000).



MOSLEM FANATIC OF THE PHILIPPINES RIPE FOR FIGHT NOW

Numerically, the Moros are well in the minority with the Filipinos, and yet, by their mad lust for slaying and their utter indifference to anything else, no matter what the odds, they are very well feared by their neighbours. The faith of the Prophet, and the fervid fanaticism so often associated with it, is their driving force, with death to the dog of an unbeliever